servations made through sight, touch, sense of smell and hearing, in which case mind and soul are still mere recorders. But this system declares that the practicer who has reached certain stages, can direct his mind to a piece of stone, whether at a distance or near by, or to a man or class of men, and by means of concentration, evolve all the inherent qualities of the objects as well as accidental peculiarities, and know all about the subject. Thus, in the instance of, say, one of the Easter Islanders, the occultist will cognize not only that which is visible to the senses or to be known from long observation, or that has been recorded, but also deeply seated qualities, and the exact line of descent and evolution of the particular human specimen under examination. Modern science can know nothing of the Easter Islanders and only makes wild guesses as to what they are; nor can it with any certainty tell what it is and from what cause a nation so long before the eye of science as the Irish. In the case of the Yoga practitioner he becomes, through the power of concentration, completely identified with the thing considered, and so in fact experiences in himself all the phenomena exhibited by the object as well as all its qualities.

To make it possible to admit all this, it is first required that the existence, use and function of an ethereal medium penetrating everywhere, called Astral Light or Akasa by the Hindus, should be

admitted. The universal distribution of this as a fact in nature is metaphysically expressed in the terms "Universal Brotherhood" and "Spiritual Identity." As it, through its aid, and by its sum, the qualities and motions of all objects are universally cognizable. It is the surface, as to say, upon which all human actions and all things, thoughts and circumstances are fixed. The Easter Islander comes of a stock which has left its imprint in this Astral Light, and carries with him in indelible writing the history of his race. The occultist in concentration fixes his attention upon this, and then reads the record just as Holmes, Every thought of Herbert Spencer, Mill, Huxley, or Huxley in England in the Astral Light together with the respective systems of Philosophy formulated by them, and all that the occultist has to do is to obtain a single point of departure connected with either of these thinkers, and then to read in the Astral Light all that they have thought out. By Patanjali and his school, such facts as these relate to matter and not to spirit, although to Western men they will sound either absurd, or as if believed to, as relating to spirit.

In the things of the spirit and of the mind, the modern schools seem, to the sincere student of this Philosophy, to be woefully ignorant. What spirit may be is absolutely unknown, and indeed, it cannot yet be stated what it is not. Equally so with mental phenomena. As to the latter these

is nothing but a medley of systems. No one knows what mind is. One says it is brain and another denies it; another declares it to be a function, which a fourth refuses to admit. As to memory, its place, nature and essential property, there is nothing offered but empiric deductions. To explain the simple fact of a man remembering a circumstance of his early youth, all that is said is, that it made an impression on his mind or brain, with no reasonable statement of what is the mind nor how or where the brain retains such vast quantities of impressions.

With such a chaos in modern psychological systems, the student of Patanjali feels justified in adopting something which will, at least, explain and embrace the greater number of facts, and it is to be found in the doctrines again brought forward by the Theosophical Society, relating to man as a Spirit; to a Spirit in nature; to the identity of all spiritual beings, and to all phenomena presented for our consideration.

New York, 1889. WILLIAM Q. JUDGE.